

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 27.

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Vol. III.

MEDITERRANEAN.

From London publications received at this office, we are enabled to continue our extracts relating to the progress of the Bible and Religion in this important region. There is something peculiarly interesting and solemn in the reflection, that Christian zeal at this day, is trying to introduce the light of the Gospel in those places which were, seventeen hundred years ago, so familiar to the great apostle of the Gentiles.

Prospect of a Bible Society in Smyrna.

The Rev. Charles Williamson, British Chaplain at Smyrna, writes to Mr. Jowett from that place, under date of March 14:—

I hope the time is not far distant, when I shall have to announce a Smyrna Bible Society. The Greeks and Armenians appear, however, suspicious of our intentions. They cannot conceive how a body of men can, without political or sinister ecclesiastical motives, associate and spend their money, to distribute the Scriptures gratis, or at a cheap rate, to men of a different nation from themselves.—Every suspicion would instantly vanish, on the sight of an Authority from the Patriarchs at Constantinople; so great is the power which they possess over the minds of the people. After the procuring of such a document, which I believe to be easy, we shall be able to set about our work with much greater probability of success; not only in Smyrna, but in the Islands and adjacent country.

I propose, all things concurring, to go to Constantinople in June or July, after hearing from the Malta Committee, to endeavour to obtain the document in question; and, if successful, to get a few copies printed, and to deposit one in each of the principal Churches of the country. From Constantinople I would proceed, with my Interpreter and Janissary, accompaniments absolutely necessary and always used in these countries, along the different Towns in the Darda-

nelles; visiting the principal Islands between Smyrna and Constantinople. Should the time permit, I would extend my tour to the islands west and south west of Smyrna; paving the way, or smoothing its ruggedness for the introduction of the Bible. The summer following I could either revisit them with you, or make a tour to the north-east of Smyrna in the interior.

Under date of April 6th, Mr. Williamson writes—

It has long since occurred to me to send a few books into the Islands, could I find confidential agents; the want of whom, and of a few copies of the Patriarch's approbation of the New Testament to send along with them, have hitherto prevented me. Without such copies we shall do very little. In fact, they should be inserted in every book, for years to come.

Reception of the Hebrew New Testament among the Jews at Smyrna.

Mixing with all kinds of people and shewing the Testament, (says Mr. Williamson,) I did the same among the Jews. Some would not even touch it. Some will read it in secret. One of them denying the truth of the contents of the Testament, I brought him, at last, to confess that he did not believe the Old: having more reasons, in his own opinion, for the truth of the Old Testament than of the New, he would question the validity of his own, rather than admit the truth of the other. Another Jew, who is in the highest estimation among his brethren for his learning, has been reading the Hebrew Testament all the last month, in order to write a book against it. He is going to prove to the world that Christianity is altogether false! He writes no language but a barbarous Hebrew. He means to circulate his book by multiplying manuscript copies! Several Jews have asked me to

lend them copies of the Testament. They generally return them. One, however, has been retained.

Voyage of the Rev. W. Jowett to Smyrna.

From a letter of the Rev. W. Jowett, dated Malta, April 25th, it will appear that he has undertaken a visit to Smyrna and some other places.

An excellent opportunity offering for Smyrna, I am induced to avail myself of it, with the intention of visiting two or three of the principal Greek Islands and a part of Greece, in the service of the Malta Bible Society. My proposed track is Smyrna—Scio—either Mytilene or Tino, or perhaps both—Athens—Corinth, and Patras. Should I, on my arrival at Patras, find that the Malta Packet has just left, a delay of two or three weeks will afford me time to visit Yannina: but upon this part of the journey I do not calculate with eagerness; as it is my wish, if possible, not much to exceed two months.

For the expenses, our Committee here draw upon the British and Foreign Bible Society, as that Society will be duly advised. A considerable sum has also been voted here to Mr. Williamson, at Smyrna, to assist him, next summer, in effecting a junction between the Bible Societies of Malta and Odessa, and for similar objects of travel.

I go well furnished with Greek, Italian, and Hebrew Testaments. The Italian are of the beautiful, pure, and simple version of Archbishop Martini.

[For effecting the junction between the Malta and Odessa Bible Societies alluded to by Mr. Jowett, Mr. Williamson had addressed a letter to General Cobley, an Englishman, Commandant at Odessa, proposing co-operation and correspondence.]

CHURCH MISSIONARY SOCIETY.

On the establishment of Schools, or Orphan Houses, in the Turkish Empire.

Some extracts follow on this subject from the abovementioned Letters of the Reverend Charles Williamson, at Smyrna. In trans-

mitting these extracts to the Secretary, Mr. Jowett remarks—

While the cause of the Bible and of Missions is irresistibly making its way in the hearts of our Countrymen, how delightful is it to behold the Spirit of Toleration, and even of Religious Inquiry, springing up among the very people for whom we labour and pray! While we seek to bless them, they seem to ask the blessing! Such hopeful signs of better days should teach us, *not to be soon weary in well doing; for in due season we shall reap, if we faint not.*

There is something in the mixed character of the inhabitants of Mahomedan Countries, when well understood, peculiarly favourably to the introduction of Divine Truth. Every degree of indulgence and toleration afforded by law, usage, or public opinion, on the part of the dominant power, should be improved to the utmost, for the purposes of fair argument and kind persuasion, among the Mahomedans themselves. On the other hand, the immense and variously-divided Christian Population would afford to the Missionary some recommendation of his objects; some protection in occasional difficulties; and the hope of gaining, at no very distant period, enlightened fellow-labourers.

The latter part of this remark applies more particularly to the Asiatic Christians, and those in Greece and Egypt. Through all the North of Africa, from Lybia westward to Morocco, a Christian Bishop has not been known for centuries!

But I proceed to the Extracts, which will prove interesting to the Members of many Religious Societies in England: and, oh! that multitudes might be awakened to hear and answer the piercing cry of these people, *Come over, and help us!*

Smyrna, March 14, 1818.

God be with you (Mr. Williamson writes) in your journeyings in Egypt, and conduct you safe through the ancient land of promise! May you be

well prepared for disappointments; to lessen their weight, and to blunt their poignancy.

I proceed to inform you what can be done respecting School Establishments, such as are on the West-African Coast.

By the Laws of the Ottoman Empire, every foreigner and all denominations of Christians have a perfect toleration; a full liberty to worship God according to their own manner and discipline; and publicly to teach the doctrines of Christianity to all who are desirous of learning them, excepting to Mahomedans. No blame is attached to a preacher, if a Turk voluntarily joins a Christian Assembly: the danger impends only over the convert: his blood, should it be spilt, would be on his own head—a crown of glory!

Granting no instance of a conversion took place among the Turks for these ten years, still the sowing of the seeds of Salvation among thousands of our fellow creatures, bearing the name of Christ, but ignorant even of the first principles of Christianity, would be an ample recompence for our brethren in England, to induce them to undertake that labour of love, of establishing Schools on the Coasts of Asia Minor and in the Greek Islands. Our friends might here have great opportunities of clothing the naked, feeding the hungry, and sheltering the friendless orphan.

On this point Mr. Jowett remarks—

Is it possible to forget, in how many instances the care of Orphans has issued in the establishment of Missionary Institutions and Colleges? Thus it has happened in Germany, in America, in India, in West Africa. It might form an interesting subject for a detached history.

Mr. Williamson proceeds—

After a great plague, numbers of young innocents, destitute of every protector, are left to the mercies of a hard-hearted world. One family I have discovered so miserably ignorant, through vice and poverty, that

they were neither Protestants, Greeks, Armenians, nor Papists. They bear, however, the name of Christians. One of this family, a boy of nine years of age, I have undertaken to educate.

Of Stations for Schools, there are not fewer than six, at the distances of from two to ten hours' ride from Smyrna; and many more, at a greater distance, and in the Islands. The names of the towns and villages alluded to, are, Smyrna, Magnisi, (the farthest, distant nine hours' ride) Boojah, Hajelah, Boornabat, and Sediquy. Magnisi is half as large as Smyrna, without, I believe, a single European.

With respect to Missionaries, I have to observe, that an individual ignorant of the principal language of the Country, would be of very little service. So long as there is a Chaplain in Smyrna, where there is a Chapel full large enough for the number of English residing in the city, and so long as there is no other English Settlement in Asia Minor, there is no necessity at all for an English Preacher.

Should a School be established in Smyrna similar to those in Africa, the Master and Mistress should be perfectly well acquainted with the French language; and the Master should know something of Greek. Three only of the Smyrna Ladies speak English. Could not Jersey or Guernsey produce a person well qualified, having a willing mind to come over and help us, if the Society felt inclined to favour the object?

[Mr. Williamson observing, "I could wish you to have some French, and one or two Greek Sermons, ready by the time that you arrive here," Mr. Jowett says, "The Homilies, in excellent Modern Greek, of Bishop Miniati, contain two of the most simple and pathetic Discourses upon the Passion, that I have ever seen."

In the subsequent Letter of April 6th, Mr. Williamson adds—

Should Schools be established at convenient distances, I could superintend or visit them about once a month; or oftener, upon any emergency.

I would propose such establishments to be called Orphan-Houses; and that the object should be, to teach without distinction the poor, but to feed and clothe only the destitute orphan. In such a place, and to an audience of which the Children would make a part, the Gospel would appear in a more amiable form. The comfortable provision and happiness of the little innocents snatched from indigence, shame, and death, would stifle the jealousy and displeasure of many; and light and reformation would extend their happy influence, with fewer obstructions to stop their progress.

Usefulness of Religious Tracts.

With reference to this subject, Mr. Williamson writes—

The best pioneers for Bibles are Religious Tracts. A few of these I have had translated from the French, and sent to England to be printed. I expect to have three more finished before June, which I should like to take to Corfu, to have the advantage of Greek printers and correctors of the press; besides avoiding the great delay of sending them to be printed, and receiving them from England. On my return from Corfu, with these numerous Allies of the Bible, I could still make the tour of the principal Islands, with the advantage of dispersing far and wide, these powerful, though petty auxiliaries.

Plans of Mr. Jowett and Mr. Connor.

In the Letter of Mr. Jowett, of April 25, quoted above, he writes, with reference to his voyage to Smyrna—

Most gladly should I have waited for Mr. Connor's return, that we might have proceeded together to Egypt. Much reflection, however, on the state of the Mission for the last sixteen months, convinces me that it will be best for us not to be wholly dependent on each other in our plans; though, so far as circumstances permit, it would be better for us to co-operate on the spot, and in the same journeys. This will be more needful when we commence travelling from Egypt. I leave him word, however, should he

arrive at Malta before me in a state of perfect readiness, not to wait for me; but to proceed, as soon as he pleases, to Alexandria and Cairo.—That I may not be long behind him, I shall endeavour, in my present excursion, to limit myself to time.

Mr. Williamson's communications will shew you how important the Station of Smyrna may, in time, become. From them, and from the letter of Mr. Pinkerton, you will also see, that we may hope, ere long, to have the golden circle drawn all round the continent of Europe, and the knot tied!

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts of Correspondence.

From a Minister in one of the Bahama Islands. New Providence, January, 10th, 1818.

The books of which you advised me, arrived safe, and in excellent condition. They have proved a most acceptable supply. I am persuaded the attention of the committee of the British and Foreign Bible Society could not have been directed to a part of his Majesty's dominions which stood more in need of Bibles and Testaments than the Bahama islands. I am happy to say that numbers of families who had no Bible or Testament, (some indeed had a few leaves carefully preserved,) now possess the Book they prize above every other, and rejoice in their possession. One poor woman told me she never read a chapter in the Testament in her life, till she read one in the Testament I let her father have, and that she never received such light as she did from reading it. The Committee would be pleased to see the poor old widows reading their large Testaments; they consider themselves rich indeed, and they requested me to return their thanks to the Committee for so great a gift; some of them would insist on giving the widow's mite, and some gave sixpence. I beg leave to offer my thanks, and those of the poor people, both whites and blacks, to the Committee, for the Bibles and Testaments.

I received from them, and pray that God may bless every member of the Committee here and hereafter.

I am happy to inform you, that all the Spanish Testaments are disposed of; forty-eight were sold in one day. My friend Dr. Dumaresq, who took upon himself the disposal of the whole, having been acquainted with many of the Spaniards, told me, that as soon as they found it to be the New Testament, the avidity with which the books were purchased, was beyond description. Dr Dumaresq has received applications for upwards of a hundred Testaments.

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*From an officer in the Royal Artillery.
Tobago, May 18, 1818.*

You will probably recollect my applying to your Society for a supply of Bibles and Testaments in the English, Spanish, and French languages, when in England; and now, in a far remote region of the earth, I am induced to address you on a similar subject. The Books I brought from England with me, I have distributed from the north to the south of these Caribbean Isles. In the distribution of the Bibles and Testaments, I have, from some individuals, exacted trifling sums, to insure a greater care of that Sacred Volume; but the word *exact* will not apply to all, as many have voluntarily paid the full amount of the books. At Barbadoes I had the pleasure of beholding the commencement of an Auxiliary Bible Society, solely for the black and coloured people, patronized and supported by the Rev. Mr. Garnett, principal minister of the church in Bridgetown; they have drawn up their rules, and entered into liberal subscriptions. This Bible Society had been, at first connected with a School Society, which consisted of no less than 200 black and coloured children. At the time I was present there, I recommended their separating the two Societies, which they have done, and promise themselves to forward to your Society, very soon, a considerable part of their fruits, produced since the commencement of their

assembling. I supplied their school, gratis, with a few Bibles, and left a quantity for sale for the benefit of the Society. I have likewise sent Bibles to the Island of Dominico, under the care of a pious officer there, to distribute, at his discretion, as also to Grenada, Trinidad, &c. and here I am stationed myself for a time.

I have now to request a still larger grant of Bibles from your Society. In the Island of Trinidad I find, there are a number of Mahomedans, who are willing to read the Scriptures; but, alas, neither are the Arabic, nor even English Bibles, to be bought for money. Twelve Arabic Bibles, with about three dozen English, I think I could dispose of greatly to the advantage of your liberal Society, and I humbly trust, to the glory of God.

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*From a Correspondent in Hanover.
May 25, 1818.*

Last week a worthy clergyman brought me 45 dollars, which he had collected. He told me that in his parish he had gone from house to house, for the purpose of inquiring into the want of Bibles, and to collect contributions. In this performance he had, to his great joy, found many who loved the word of God. He came to one poor cottage, inhabited, if I am not mistaken, by a day-labourer, who happened not to be at home: his wife said, that her husband would gladly give something, for the Bible was their greatest comfort.

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*From a Swiss Clergyman Travelling
in Egypt. Alexandria, March 2,
1818.*

I have sold here 181 Bibles and Testaments, never at more, generally at less than half, of the cost price:—half of these were Greek Testaments, and the other half comprehend 24 French Bibles. I wish I had more of the latter; however, the Italian Bible, for which I have obtained fifty subscribers, is expected with great impatience. Upon the whole, I was rather surprised to find, notwithstanding the prevailing

prejudices against the Bible, which I was daily obliged to witness, that it was eagerly sought after by many from whom I never expected such an inquiry.

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*From the Rev. Robert Pinkerton.
Pleskoff, May, 30, 1818.*

On the 25th instant I left St. Petersburg, and commenced my journey into White Russia, by directing my course towards Gatschina, the beautiful summer residence of the late Emperor. Before separating from my dear family and friends, I had the satisfaction of seeing our beloved President, just returned from Moscow, who gave us the most favourable account of the proceedings of the Society in that city. The prince has also, as on former occasions, furnished me with a number of letters of recommendation, in the name of the Committee, which I hope will powerfully tend to promote the benevolent work in which I am engaged, particularly in those parts of White Russia, and Lithuania, which I have never visited before. Continuing my course from Gatschina, through Luga, and Borovitch; I found myself, early in the morning of the 27th, approaching the once strong and massive but now fast mouldering, walls and towers of the ancient capital of the principality of Plescovia. This city, like her sister Novogorod, though still retaining numerous monuments of former greatness and opulence, is, in general, in a ruined state. The number of its inhabitants is still reckoned about ten thousand.

I met with a very kind reception from the Arch Bishop, (residing in a monastery about five versts out of town, beautifully situated on the banks of the Velikia,) who, in union with his Excellency the Governor, since my last visit to this place in 1816, has succeeded in forming a Bible Society for this province, which contains a population of upwards of 650,000 souls. This took place on the 12th of March, 1817, and the progress of the institution, during the first year of its exist-

ence, has far surpassed their fondest expectations. The number of annual subscribers is 211, and of benefactors 1117, among whom there are many of the poorest of the peasantry, who on being made acquainted with the simple and sacred object of this Society, willingly came forward with their kopeks to aid its funds. The subscriptions, and kopek collections made among the peasantry, during the first year, amount to near 13,000 rubles. The demand for the Holy Scriptures has been great.

The Arch Bishop informed me, that in his diocese, which consists of 450 churches, the greater part of the clergy are still without Bibles! Through the continued exertions of the Society, however, with this learned and venerable Prelate at its head, there is good reason to hope, that this lamentable scarcity of God's word, not only among the clergy, but also among numbers of the laity, who are able to read it, will be removed.

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From the same. Witepsk, June 5, 1818.

On my arrival in Potolsk, I met with a very kind reception from His Royal Highness the Duke, who inquired particularly respecting the prosperity of the Bible Society, in different quarters of the world, and expressed his great satisfaction at its continued success in every Province of the Russian Empire. On the 4th instant, we had a full meeting of the Members of Committee, in which several new arrangements respecting the distribution of the Sacred Writings, were proposed and adopted, which, it is hoped, will produce good effects.

The income of the Society, during the first year, is, 4538 rubles. Since receiving the Bibles and Testaments from St. Petersburg, upwards of 300 copies have been sold and circulated. They have opened a sale for the Holy Scriptures in the chief market place, and have sent numbers of copies into the district towns of the Province for sale and distribution.

This Society has two Associations, one in Velege, and the other in Polotsk.

Both in Pleskoff and in this city, I have visited the prisons and hospitals, and distributed the Sacred Volume among the afflicted and unfortunate. The number of the Jews in this city is great; they compose upwards of one half of the inhabitants, who are reckoned at 12,000. One of the Directors of the Committee, General Tshorba, is very zealous in circulating the Hebrew Testament among them.

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From the same. Mogileff, June 10, 1818.

It affords me great satisfaction to be enabled again to address you from the seat of the White Russian Bible Society, and to inform you of its prosperity. I now write to you from the residence of the venerable Arch Bishop Daniel, who most kindly invited me to lodge with him during my stay, and who is unwearied in his exertions to further the Bible cause in his extensive Eparchy. At a very respectable meeting of the Committee, at which the Arch Bishop, the Catholic Bishop, and Count Tolstoy, attended. I learned the particulars of their transactions since the formation of the institution of November 1816, and was happy to see several propositions agreed to, which promise to accelerate their benevolent labours in time to come. They have already succeeded in bringing into circulation upwards of 3200 Bibles and Testaments, in different languages, of which number, 1800 copies have been distributed in the army. According to the regulations of the late much lamented Field-Marshal Prince Barclay de Tolly, each regiment was at first furnished with *one* Bible, and *twelve* Testaments. The Bible was given to the chaplain of the regiment, and each of the twelve companies, of which it is composed, received a Testament; and the Chief Priest of the army informs me, that, at stated times, each company is assembled to hear the Testament read. Those also among the soldiers, who are capable of reading, have opportunities of obtaining copies for themselves; but, as the number of these is but small, the above regulations

were thought to be the most proper in the first instance, for making the soldiers acquainted with the saving truths of the Gospel. Many of the officers have purchased Bibles for themselves, particularly in the French, German, and Slavonian languages. The amount of subscriptions and donations already received from different regiments, is about 10,000 rubles.

In the town of *Skloff*, which is mostly inhabited by Jews, I found them exceedingly desirous of obtaining Testaments. They told me that they had seen one in the possession of a young man, belonging to another village, but that he would not consent to let them have it. This roused their desire to obtain copies for themselves. I distributed *ten* Testaments among such of them as I found capable of understanding them, and was sorry that I had no more with me, as many came afterwards, earnestly begging for them. The number among the Jews in this country, who understand the Hebrew, is much greater than I formerly supposed.

IRELAND.

From the Report of the *Hibernian Society*, just published, it appears that they have now under their patronage 392 schools, containing 32,516 children. We are sorry to see a balance still due to the Treasurer of 716l.

The following extracts from the correspondence appended to the Report will shew the virulent enmity of some of the priests against the gospel and the new system of education; and a remarkable instance of that victory, which the Bible obtains, notwithstanding, over Popish ignorance and superstition:—

“As the different inspectors have been but a short time out, I have not yet learned whether the remote districts have felt the shock, which has made some of our schools in this country totter to their basis. You will perceive by what the Rev. J. B—— communicates, that the Sw—— school, kept by a very deserving master, has almost suffered extinction; and I have already mentioned the violent attack the S—— schools have had from priest B——. Our fine female school withered before his noxious breath; and from our male school there were

many desertions: however, I am happy to announce that, even in this early stage of the campaign, when the enemy has had all the advantage of a pre-conceived, yet to us, unlooked for assault, he has no great cause for triumph. Last week our female school was reduced almost to a skeleton; and you cannot conceive how the ladies, who give their daily attendance, grieved and mourned over the desolation of the school. This week, however, witnessed an almost unlooked for revival; and this day every pupil has returned but two. All the boys, excepting three or four, have also returned to their school."

After several other instances of priestly hostility, the writer proceeds;

'This renewal of hostilities on the part of the Popish clergy may, no doubt in a degree, be attributed to the late Bull of their sovereign pontiff against the Bible Society; as it gave a pretext to indulge their irreconcilable enmity to the scriptures; which, from the progress of light in this country, would be now very unpopular without some such excuse. Never was the infallibility of a decision *ex-cathedra* better supported by the event than that given in the bull of Pope Pius VII. It is, indeed, 'evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have been highly prejudicial to the interests of their cause;' and never was that experience more abundant in this kingdom than of late. We have, however, the testimony of facts to prove, that were the whole hierarchy to unite, their combined efforts could not totally prevent the progress of civilization, and emancipation from Popish delusions, which have been so considerably advanced by the labours of the Society.

'The labours of the Society have opened a new and hitherto unthought of process for the pacification of this kingdom; which on trial has proved that, if allowed to proceed, it is calculated to do more for the attainment of the object, than any plan hitherto devised.—*Evangelical Mag.*

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

NINTH REPORT.

Concluded from p. 406.

This appeal [the appeal before referred to,] has already touched many a heart; and in answer to it, "pious zeal and liberal charities" have been displayed, and "associations for the support of this object" have been formed. And your Committee are persuaded that a design which promises so much for the advancement of the general cause, will be liberally and effectually patronized, by this Board, and the Christian public. The experiments made, and the facts communicated by the Missionaries, afford ample encouragement for a steady and vigorous prosecution of the plan of establishing schools and furnishing instruction, for the heathen children and youth in the district of Jaffna, as fast and to as great an extent, as the means at disposal and a due regard to the various objects of our several establishments will permit.

Earnestly engaged as the Missionaries have been for the instruction of the young in schools and in their families, they have not been unmindful of the paramount importance of *preaching the Gospel*. At Tillipally and in the neighbouring parishes, Messrs. Warren and Poor have preached statedly on the Sabbath, and on other days, as they have had opportunity; as have also Messrs. Richards and Meigs at Jaffnapatam, while resident there, and at Batticotta and in the vicinity, since their removal to their station. Their preaching has, of course, been for the most part, through the medium of interpreters; but in October just a year after settling at Tillipally, Mr. Poor commenced preaching in Tamul, the language chiefly spoken in the northern part of Ceylon. The numbers of their hearers have been considerable, and at the latest dates were increasing. Many have been constant and earnest in their attention, and some, it is hoped, have received abiding impressions both from the public and private instructions given them. [The case of Supayen is an ample proof, see pp. 57, 120, 332.]

No later information [than has been already published] has been received of this young Malabarian confessor, of whom it may be devoutly hoped, that he is designed by sovereign grace to be an ornament to the Christian cause, a blessing to his bewildered countrymen, and a crown of Missionary rejoicing in the day of the Lord Jesus.

Other individuals are mentioned, (of whom one has been employed as a schoolmaster, another as a teacher of the Missionaries themselves in Tamul, and another as an interpreter,) whose minds appear to have received deep convictions of divine truth. And not a few of the natives, Bramins, Headmen, and others, have been excited to inquiry, and have expressed doubts respecting their own religion. If the inquiry occur, why effects of this kind should appear, so much sooner at Jaffna, than at Bombay; it may be proper to recollect, that at Jaffna rays of divine light, long ago, scattered there by Missionaries, have pierced, and in a measure, dissipated the thick mists of heathenism, and laid the minds of the people more open to instruction and conviction. Especially should it be considered and devoutly acknowledged, that ~~HE~~, with whom is the residue of the Spirit, is a wise and holy Sovereign, who giveth not account of any of his matters."

The Medical knowledge of Messrs. Warren and Richards gave early promise of great advantages to the mission, and important benefits to the surrounding population.

He who came from Heaven—from the bosom of everlasting love,—to seek and to save that which was lost, *Himself*, while intent on his great work of preaching the Gospel, *took our infirmities, and bare our sicknesses*. His disciples, and especially his ministers, should possess and display the same compassionate spirit. And it cannot but afford a high satisfaction and cause of thankfulness to this Board, and to the friends of missions and of mankind in this country, if by any means of theirs, the miseries of their fellow beings in India, have been, or shall be, relieved.

But how frail is man, and how liable to disappointment or to interruption, are even the most benevolent human purposes! Physicians have their own infirmities and sicknesses to bear, and are themselves objects of Christian sympathy. At the latest dates, Messrs. Warren and Richards were both suspended from their labours, and languishing with disease. It will be recollected, that Mr. Warren, after his ordination, and before leaving this country, was taken with bleeding at his lungs;—with symptoms, which awakened no little concern for the event. It was, however, the opinion of physicians, that he could not do better for his health or life, than to go to India. The voyage proved beneficial, and the climate of Ceylon propitious: and for about six months after his arrival there, he was able to be constantly and entirely engaged in the business and cares of the mission, and his prospect for established health was fair. But on the 13th of August, a year ago, to the great affliction of all the members of the mission, and of many others, his malady returned. Noticing his case in their Journal ten days afterward, the brethren say, "Our friend J. N. Mooyart, Esq. who visited us this morning, generously offered us the use of his house, which is furnished with every convenience, and advised that Brother Warren should be removed to Jaffnapatam. Brother Warren's peace of mind, and resignation to the divine will, are to us a cause for gratitude, and a ground of encouragement to all missionaries, to confide in the promise of their Lord and Master, *Lo, I am with you always*."

At the house of Mr. Mooyart, to whom the Missionaries and this Board are under great obligations for his multiplied benefits, Mr. Warren experienced all the solace and relief, which the most affectionate kindness and assiduous attention could afford. After some weeks however, it was judged advisable, that he should be removed to the southern part of the island, to avoid the effects of the approaching rains; and accordingly on the 9th of October he

left Jaffna for Columbo. [For the case of Mr. Warren, see pp. 246, 332.]

These communications, [the communications just referred to,] will be received by this Board, as they have been by the Committee, with affectionate sympathy and deep concern. By all the members of the Board, and by the many thousands who take part with them in this great cause, prayer will be offered without ceasing to the Father of our Lord Jesus Christ, that with all the riches of his mercy, he will be present with the beloved missionaries in the day of trial—with the sick, and with those on whom consequently redoubled labours and cares are devolved—affording to them respectively, all needed help and support and consolation; and that all their afflictions may redound to their sanctification and joy, and to the furtherance of his glorious Gospel among the heathen. Missionaries—faithful, devoted missionaries, are His servants, engaged in His work, and holden at His disposal. He loves them, and the cause for which they are sent forth to labour, infinitely better than do any of their patrons or friends on earth. He commands them to go, and teach all the nations; and assures them of his presence, and of a glorious reward; but he does not promise them exemption from sickness or from death. The field, in which they are to labour, and to die, is the field of unfading glory; and by the same high mandate, which shall call them to rest from their labours, others will be summoned to fill their places.

Our mission to Ceylon has been marked with signal tokens of the divine favour; and notwithstanding the cloud on which our eyes have been fixed, its general state and prospects are highly encouraging. The climate, for a tropical one, is uncommonly salubrious; the living is cheaper than in almost any other part of India; the glebes and buildings in so many pleasant and populous parishes, assigned by the government to the mission, are acquisitions of great importance; a translation of the Scriptures has already been made into the language of the

people; and in various respects the facilities for communicating to them the knowledge of the Gospel, and spreading it extensively, are such as are seldom found in heathen lands. And it is the purpose of your Committee, trusting in God, to use all diligence in strengthening the mission, and all care to prevent a failure of its hopes.

SENECA INDIANS.

LETTER FROM MR. J. B. HYDE.

(Concluded from p. 412.)

Captain P. a principal Chief, who, for all, is the first man in the Six Nations, came out boldly in favor of the Word of God. He answered the objections that had been made, and shewed that it was not the word of God that had made these tribes worse; but their wicked contempt of it, in going contrary to its commands. That they were not called to follow these tribes in their wickedness—The word of God forbid all wickedness, and enjoined what was right—They were called on to follow that. He concluded with saying, it was his firm persuasion that it would not be well with Indians until they listened to, and obeyed the word of God.

The young men consulted together and appointed one of their number to speak. He answered respectfully, and with considerable emotion. He said they were lost in darkness in their Indian ways. The contradiction of their dreamers and prophets only increased the darkness—They had no hopes of arriving to light and truth and eternal life in the Indian ways. They had obtained more light, he said, in the little time they had listened to the word of God than all their lives beside. Let others do as they would, for themselves they were determined to remember the Sabbath, and listen to the word of God, while I was with them—when I went away they would make the best shift they could.

August 30. The next Sabbath, the Feast of First Fruits, a great day with the Indians, only one attended with us all day. The others sent one of their

number with their excuse, and to assure me that they were not growing cold in their minds toward the word of God; but thought it right to join with their people in bringing their thank-offering to the Lord. Indeed I could not object to their honoring the Lord with their substance and the First Fruits of all their increase, if done with a right heart.—I was rather pleased that my young friends should walk with their people in every thing they could with a good conscience.

Here I would remark, that these 5 young men lived five miles from me, with whom I had had much less opportunity than with many near me. They had been sometimes present in our Public Meetings or Councils. If I had been expecting such a movement, I should not have looked to this quarter. These young men have families, excepting one, and are from 20 to 33 years of age.

September 6. Only four attended—one was necessarily detained. They informed us that there were many of their people that thought with them, and were anxious to hear the word of God; but were waiting for the Chiefs to be agreed to receive the Gospel.

13: Four other young men joined us, of similar character and age. After meeting, they informed us they wished to consult together. They retired for an hour, and gave us for substance the following answer:—That they had covenanted together to remember the Sabbath, and meet to hear the word of God. We might expect them with us on the Sabbath, the Lord giving them health and strength. They should inform the chiefs of their determination—and that they must not expect them to follow them any longer in their old ways. And they should pray continually that God would move the hearts of the Chiefs to accept of the word of God.—It being a time of a great Council, we had a number of Indians from abroad, some professors of religion from Tuscarora. The young men interceded with these professors to help them all they could to persuade the Chiefs to

accept of the word of God. We had also five young men from Tuscarora, who conducted the singing in the Indian language. It was an interesting day—it seemed as though the Lord was indeed in the midst of us.

20. Eight of our young men attended, with three others, who appeared to come to see and hear what was going on. With the assistance of our Tuscarora friends, we were able to sing in the Seneca language. It was an interesting day—Their attention and engagedness to be instructed appeared increasing.

Is not the finger of God in this? Is not this the work of his Spirit—to move the minds of this people to enquire after Him—and to bring out these young men from their people, in the face of so many difficulties, and in opposition to so many plausible objections? Indeed white people can hardly conceive of the force of these objections to a handful of Indians, insulated by a proud, contemptuous and overwhelming population, with whom they can expect no affinity with their strong attachment to their people and customs. In addition to the difficulties that have been mentioned, they have been led to suspect their lives were in danger from their Conjurers, whom the Indians firmly believe can take a person's life at any distance they please. I have no confidence in man. But if this is of the Lord it will stand. Will not Christians pray for these young men—and more fervently and believingly for the Indians.

A principal object in sending these sheets to you, is that you would use your discretion in laying them before the public, to encourage praying people to be more in earnest and frequent in their prayers for the poor perishing Indians. And that you may know, and the public if you please, of my own circumstances. I have already informed you of my resignation, and the motives and circumstances that have influenced me to continue here. I have received no support from any quarter since my resig-

nation. Three months since I knew that my debts amounted to as much as I could rationally expect to realize. (I have a mortgage on some landed property, which might be sold in six months at a great sacrifice.) We had made every retrenchment in our expenses that we thought we could. We have used no meat of any consequence this summer; and since we have had vegetables, very little bread. Our living now is pounded corn, potatoes, and milk. I do not mention this to complain; for we have never eaten our food with so much gladness of heart, or enjoyed so good health since we have been with this people. But our vegetables and corn will soon be spent; (yet, with a blessing, we shall soon have meat)—a cold winter is approaching us—our clothes are getting poor. I contracted to give my Interpreter eight dollars per month. He is a poor man, and will need clothes. My other debts amount to nearly two hundred dollars, which no doubt will press me as soon as my circumstances are known—Besides my young men are anxious I should print some of my Manuscripts; especially some Hymns and Psalms, which they are anxious to learn to sing, and one has made some progress.—Neither do I mention these things with despondency or discouragement—The Lord will surely order all things in the best possible way—And if He has any thing for us to do among this people, He will sustain us and lay upon us no greater burden than He will enable us to bear. We are unworthy to suffer in the cause of Him who shed His blood for us.—Believe me, sir, we have no trouble but our wicked depraved hearts, which sometimes break out to the annoyance of our peace and the hindrance of our prayers. O, do pray for us that we grieve not away the Holy Spirit.

It struck my mind as a lawful expedient, if you thought proper to lay my circumstances before the Christian public, that if any Societies or Individuals did believe, and were disposed to relieve us, as the servants of

Christ, they would not lose their reward.

May He who knoweth we are but dust, of His great mercy, pardon whatever is wrong in matter or motive in this communication, and own and accept of whatever is of truth and sincerity, for Jesus' sake.

Yours, in the best of bonds,

JABEZ B. HYDE.

Seneca Village, *Buffaloe*, }
Sept. 26, 1818. }

We think the situation of Mr. Hyde and the Seneca Indians, as represented in the foregoing communication, ought to excite the immediate attention of some benevolent Society or individuals. The present moving of the natives, their dissatisfaction with their old religion, and the enquiry after something more substantial, afford an opportunity to introduce the Gospel among them, that should not be lost. If the translation which Mr. Hyde has made of a part of the Bible could be printed in the Indian language, and schools established to learn them to read it, we have no doubt the Gospel might be permanently and efficaciously introduced among them.

We think Mr. Hyde has a claim on the Christian public for support; and the Editor engages to transmit any donations in money which may be left with him:—And being unwilling to deprive Mr. Hyde of the privilege of reading the Religious Intelligencer, he has cancelled his account for two years, and will continue to send it to the close of the present volume. He does not mention this to sound his own deeds of charity, (and were it a solitary case, it would not be mentioned); but he hopes thereby to induce some benevolent person to continue the subscription: and he would farther add as an inducement to others to go and do likewise, that a valued friend in this place (who is not in the habit of letting the left hand know what the right doeth) has been at the charge of five sets of our Paper from its commencement; four of which have been gratuitously distributed. And perhaps no act of charity can be more acceptable or useful to those who are destitute of the means of information that we enjoy. (See pp. 270, 271.)

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Boston Recorder, dated Brookfield, Nov. 23, 1818.

"The revival here continues; about 70 are hopeful subjects of grace, and 40 or 50 more are still under conviction. The work has spread into the neighbouring towns of Western, Brimfield, Holland, Palmer, Ware, Enfield, and

Belchertown. In Belchertown the work is thought to be most powerful ever known in New-England. Probably not less than 500 are subjects of it, in a greater or less degree. The Lord is working wonders in this part of Zion."

Extract of a letter to the Editor of the Recorder, dated Groton, N. Y. November 7, 1818.

"In a part of Lock, the Lord has been pouring out his spirit in a very powerful manner. Nearly thirty have been the hopeful subjects of grace, and others are under deep convictions. In Spencer, Tioga county, a season of refreshing has been lately experienced. By the latest accounts, considerable additions had been made to the church, and the work had not abated."

We learn that there is some special attention to religion in Hampton, N. H. Nearly 20 have hopefully passed from death unto life, and a much larger number are anxiously enquiring.

A MINISTER'S ADDRESS TO HIS PEOPLE.

MR. WHITING—The following address, for substance, was read by a Minister to his congregation, in a season when religion was at a very low ebb among them. If you think proper, you may insert it in your very useful *Intelligencer*.

My Christian brethren and friends,

The low state of religion in this place, is truly alarming to all serious minds. Have we not striking evidence from the word of God in general, and from the nature of vital piety in particular, that we as a society, are in a very lamentable condition? And have we not great reason to fear, that if God does not soon appear and pour out his Holy Spirit for the revival of his work, that few of us will ever arrive at the kingdom of glory?

When we attend strictly to the nature of that love, repentance, faith and Christian practice, which are held forth in the Gospel, as requisite qualifications for the service and enjoyment

of God, have we not reason to tremble lest our religion will not bear the light of the day of judgment? Or lest we have not so improved the talents which Christ hath committed to us, as to receive the gracious reward, which he will then bestow upon his faithful servants? And how ought our fears to be increased, when we take a view of the great neglect of social prayer, and the Christian education of Children? And are not many of the members of this Church, guilty of the last mentioned evil in particular? How few are careful to train up their children in "*the nurture and admonition of the Lord*," and to restrain them from wicked company and loose practices? and how criminally deficient are those of us, who call ourselves the friends of Christ, in regard to the exercise of that benevolence, brotherly love and charity, which the Gospel enjoins? And what a general inattention prevails among parents and youth, to the concerns of God and eternity! Ought not these alarming considerations to induce us to make a solemn pause, and to cause us to fear and tremble, on account of our situation? Our time flies swiftly away—death is drawing near—the judgment day is hastening.

Let these weighty thoughts excite all who have any regard for God, and the souls of their fellow men, to bestir themselves without delay, and to cry fervently and importunately to God, that He would pour out his Holy Spirit copiously, and revive his work amongst us. And as there have been many places visited with Divine influence of late,* have we not the same encouragement to seek for this infinite blessing to descend upon this part of God's vineyard?

It has been found almost universally, that the commencements of revivals of religion, have been preceded by the attendance of Christians upon frequent prayer meetings, and religious conferences. These pious exercises have

* This address was made in the year 1803, when God poured out remarkable effusions of his Holy Spirit, upon many places.

been blest for the spiritual and saving good, of the souls of thousands.

My brethren, you are sensible that I have attempted to revive such meetings of late, in this place. But alas! how thinly have they been attended! Sometimes one, and sometimes two of the members of the Church have been present. And to what cause can this remissness be attributed? Is it because we do less dishonour to God, or are in a more safe condition, while destitute of vital piety, than others? Or do we imagine that pure religion is sufficiently prevalent among us already? Or whence arises this backwardness in meeting together, to speak often *one to another*, respecting the things which concern our everlasting peace, and in uniting in fervent prayer, for that infinite blessing, the Holy Spirit, to descend upon us. Where the Spirit of God has been poured out upon a people, many, who before were as safe and contented with their spiritual condition as we now are with ours, have been greatly alarmed. "Sinners in Zion have been afraid, and fearfulness has surprised hypocrites."

A large number have been convinced that they must have gone to perdition, had they persevered in their formal, or worldly and impenitent courses but little longer.

Deeply impressed with these weighty considerations, I shall again attempt to revive religious conferences in this place. And I would urge all Christian professors, punctually to attend them. And I invite those who are without, and I also request the youth to be present, and that God would pour upon us a spirit of prayer and supplication, and revive his work, and build up his kingdom, not only in this town, but universally through the world, is the sincere prayer of your Pastor.

It has long been the opinion of the writer of the above, that nothing contributes more in a general view, to excite the attention of careless persons to serious consideration, than religious conferences and familiar addresses, to the consciences of sinners. This, by a

divine blessing, serves to prepare such as have been stupid and unprofitable hearers, when studied and well connected discourses have been delivered in the sanctuary, to listen to public instruction given on the Lord's day. And from the observation of the writer, who has been in the ministry nearly forty years, the greater part of awakenings and revivals of religion which have taken place, so far as his information hath extended, have owed their beginnings under God, to prayer meetings and conferences, or private addresses to individuals on the subject of religion.

SABBATH SCHOOL AT NEWTON.

After the services of Sunday the 8th inst. in the Episcopal Church at the Lower Falls, an examination of the Sabbath School established during the last six months took place, highly creditable to the children and gratifying to those who were present. The interest to which this little institution had given rise, and the expectations which were formed, were by no means disappointed. The surprising powers of the memory, has been instanced in a peculiar degree in this school, as will be observed by the very large portions of Scripture recited in the space of three months, by several of the children not over 13 years of age.

It must be gratifying to learn that the scholars had been excited to diligence by very little else than the approbation of their parents and instructors, and a desire of becoming acquainted with the Scriptures; as rewards had been distributed but once since the commencement of the School. The following minutes contain a part of the progress made by some of the scholars since the 9th of August, 1818.

A boy who worked in a Factory during the week, committed to memory and recited at school 3010 verses from the New-Testament, and the answers to 430 of Cummings' Questions. Another recited 860 verses and the answers to 250 Questions. Five boys recited 605 verses each, beside answers to questions. Seven recited over 200

verses each. Three boys recited over 104 verses each. Two girls under 13 years of age, recited over 750 verses each. Four girls recited 206 verses each. The school has consisted of 50 scholars, of an average, who together have recited 13,330 verses, 1796 answers to questions from different books, and 354 Hymns. The conduct of the children has always been creditable to them, and this school can probably boast of as much if not more order and good behaviour than any other in our state. It would almost appear as if higher motives than those which are wont to influence infantile minds had conducted to the rapid proficiency evidenced in the above statement, and the peculiar interest in and attention to the objects of the school. It must be doubly pleasing to those instrumental in its establishment, and who have been engaged in the duties of instructors to reflect upon the utility which already has, and to a much greater degree hereafter must attend their exertions.

Societies for the distribution of the Bible and Religious Tracts, are numerous in our days: yet unless through the medium of Sabbath Schools, owing in general to the neglect of parents, the blessings which they confer will seldom extend to the most important period of life, when the mind not yet accustomed to the associations of vice is most susceptible of religious truth. [Recorder.

EDUCATION SOCIETY.

The Treasurer of the Education Society received the following sums, during the months of October and November last, viz:

From Rev. Dr. Chapin and Rev. Mr. Tenney, trustees of a legacy of Miss Elizabeth G. Talcott, the balance of said legacy,	\$ 200
From Mr. Isaac Mead, jun. to constitute him a member for life,	10
From the Female Benevolent Society of Ellington, to constitute the Rev. D. Brockway, their Minister, a member for life,	25
From Jabez Mead, Esq. to constitute him a member for life,	20
From Mr. Zenas Mead, do.	20
From Mr. Jonas Mead, do.	20
From Dea. Abraham Mead, do.	20

From Mr. Zopher Mead, do.	20
From Jeremiah Evarts, Esq. (annual)	10
From Female Cent Society, Somers,	9 50
From sundry persons, Somers, by Rev. W. L. Strong,	5
From sundry persons, North Coventry, by Mr. Joseph Talcott,	5
From North Coventry Society, by do.	6 28
From Female Benevolent Society, Guilford,	25 35
From Miss Nancy Griswold,	1
From Rev. Mr. Haight, collected by him,	40
From Female Education Society, Norwalk,	15
From Rev. Platt Buffett, (annual)	1
From Dea. Stephen Waring,	2
From trustees of Hob's Donation, by Hare Sylvester Gilbert, treasurer,	60
From Female Cent Society, Torrington, by Rev. Noah Porter,	53
From Mrs. Mary Perry, by do.	2
From sundry persons, Canterbury, by Mr. Thomas Coit,	21
From Mr. John P. Brace,	5
From Female Cent Society, Watertown, by Miss Susan Hungerford, their Treasurer,	20 38
From a lady in Reading, by Rev. D. Cracker,	50
From Female Benevolent Society, Wintonbury, by Rev. John Bartlett,	5 88
From Mr. Solomon B. Minor	1

Total, \$ 629 34

S. TWINING, Treasurer.

New-Haven, December 2, 1818.

THE MORTALITY OF MAN,

A spur to diligence.

'It is calculated that the earth is inhabited by about *One Thousand Millions* of men, and that 33 years make a generation; it follows then that in that space of time (33 years) a *Thousand Millions* of men die. Therefore, the number of men who die on the earth amounts

Each year to 20,000,000

Each day to 86,400

Each hour to 3,600

Each minute to 60

Each second to 1

'This calculation is very striking! If the mortality be so great each year, and even each day; is it not very proba-

* Might not this little bill of mortality be committed to the memories of our young people with advantage.

ble that *I myself* may soon be one that shall increase the bills of mortality ! At least, it is certain, that this consideration should lead me every hour to make the most serious reflections. At this very moment, *one* of my fellow-creatures has departed from this world ; and before an hour has elapsed, more than 3000 souls shall have entered into eternity ! What a motive to induce us to think often and seriously upon death.'

And, may we not add, what a motive to religious diligence ; not only to promote our own salvation, but that of others ! If 30 millions die in a year, and more than 20 millions of them be heathens and Mahometans, surely it becomes us to rouse ourselves to activity in the use of all proper means, that the words of eternal life may be sent to them all.

Reader ! What are *you* doing toward this great object ? If nothing, begin to day : if something, double your diligence. Remember, 60 are dying every minute—3000 every hour—86,000 every day. Is there then any time for trifling ? Say, CONSCIENCE.

BIBLES.

It was stated in a Newspaper lately, that, supposing the British and Foreign Bible Society were to distribute as many copies of the Scriptures *each year*, as they have done during the first 12 years, wherein 1,675,994 copies have been circulated, it would still take *four centuries* to supply each individual in the world with a copy ; and this is taking it for granted that the inhabitants of the countries called *Christian* are already supplied.

If this calculation be just, we hope that all the promoters of the Bible Society will double their diligence to accomplish the object desired, and in a shorter period.

Ordinations.

Nov. 4. 1818. Ordained at Salem, Mass. as Missionaries to the Heathen, Messrs. *Pliny Fisk*, *Levi Spalding*, *Miron Winslow*, and *Henry Woodward*. The Ordaining Council consisted of the following Rev. Gentlemen, with delegates from their Churches,—Drs. Spring, Wadsworth, Morse and Worcester, the three

Professors of Andover, Mr. Dana of Marblehead, Mr. Emerson, of Salem, Mr. Bartlett, Mr. Abbott of Beverly, Mr. Walker, Mr. J. Huntington, Mr. Dwight, and Mr. Oliphant. Professor Porter was chosen Moderator, and Mr. Walker Scribe. Introductory prayer by Mr. Dana, sermon by Professor Stuart, from Gal. vi. 9, 10 : "Let us not be weary in well doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men." The consecrating prayer by Dr. Porter, the address to the Missionaries by Dr. Worcester, and the right hand of fellowship by Mr. Huntington. After the ordination service, the Sacrament of the Lord's Supper was administered to the members of the different churches present. The whole solemnity was impressive and delightful. The contribution amounted to 172 dollars.

The following lines were written by a female friend in 1810, occasioned by reading the account of the five young men, who first devoted themselves as Missionaries to the Heathen. It has lain by with other scraps ; perhaps it will not be improper at the present time.

Dear generous youth, my heart rose high
In praise to God, and thanks to you,
Soon as I cast my eager eye,
On what you had resolv'd to do.

But can you from your kindred part ?
Bid friends, and native land adieu ?
And with benevolence of heart
Your good design through life pursue.

Say, can you traverse heathen lands,
To spread for men the gospel net,
With scarce a comfort at command,
Nor then the joys of home regret.

Can you with heat or cold oppress,
Make stones your pillow, earth your bed,
Drink the foul stream with heedless taste,
Nor pine when hungry to be fed ?

Can you undaunted tread the way,
Where serpents lurk, and lions roar ?
Nor shrink when men more fierce than they,
Beset you with their savage pow'r ?

Can you, to Providence commit
These *bugbears* to the timid mind,
And mid the Ocean, calmly sit,
And smile, to hear the raging wind ?

Then Christ shall lighten every cross,
And mitigate each parting pain ;
And what the world may count *your* loss,
Jesus shall make your boundless gain.

Fear not the dangers of the way,—
He still is sovereign of the deep,
His mighty word the seas obey,
At his command the tempest sleep.

And fear no savage heathen train,
That range o'er earth's remotest wild,
These *mountains* shall become a *plain*,
Before His word, beneath His smile.

Lo Christ is with you to the end :—
He'll make His great salvation known ;
Till every nation, every land,
Shall worship the true God alone.